2: Flannery E-5 (1940-1948) 1953
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occasion he stated that it was the "law" of the spring hunt that no one should hunt buffalo alone or in a small group, violation of which invoked the sanctions applied by the Wolf-men or Stars. However, in 1940, this same informant stated twice, explicitly, that there was no police power except at the Sacred Dances and on a third occasion in that year said: "After the Sacred Dance the company disbanded, and the chief resumed control, but he did not punish anybody for hunting buffalo alone."

In any case, authority was delegated to the companies only temporarily. Otherwise there was no agency beyond that of the family which could apply sanctions of force, and then, on only two counts. A husband had the right to take the life of an unfaithful wife; the family had the right of blood revenge in case of murder. In both, however, less extreme modes of behavior were approved and bloodshed could honorably be avoided.

When murder occurred, if the family of the murdered person could be persuaded to accept a payment of goods as restitution, further spilling of blood was prevented. It was said that the lodge of the band chief offered temporary refuge to a murderer and that sanctuary was likewise available in the lodge of the Keeper either of the Flat or of the Feathered Pipe. It was thought that if the murderer and his family, who collectively shared responsibility for the crime, could flee the scene, time would be gained for negotiating the blood-price. If one blood relative killed another, there was no retaliation, but the murderer was shunned.

While there was a considerable amount of fighting and quarreling among the Gros Ventres, especially under the influence of liquor, disputes were usually settled without bloodshed. Outright murder, as distinct from deaths attributed to witchcraft, was seemingly relatively infrequent. The following seven cases, arranged chronologically, illustrate actual behavior. Each of these was referred to independently by several different informants with a high level of agreement among them on details. The total represents all the murders that were known to have occurred in the period from about 1850 to 1885.

Case No. 1. These events took place about 1847. Two young men, who were related by blood, went on foot to steal horses from the enemy. One had obtained a fine horse, but the other had been

3: Cooper E-5 (1938-1940) 1957
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Dance.[3] Women could vow the Old Women's Dance, but no other Dance could be vowed by women of any age.

The vower would call upon his company or age-society to help him fulfill his vow. As elsewhere explained, when the young boy was about 15 to 17 years old he together with others of his age joined in a body one or other of the two Soldier Societies, the Stars of the Wolves. Each such newly joining group of youths would be incorporated in the larger society of Stars or Wolves, but would keep its own identity through life as a subdivision of the Stars or Wolves, would have its own name (such as Potbellies, Calves, Holding-On-to-Dogs-Tail), and would hang together in common loyalty, protection and helpfulness.[4]

The vower's company, not all the Stars of Wolves, would help him make provision for the Dance, would be in charge of the affair and, during it and only during it, could exercise certain definite authority over other members of the tribe. If the tribe were on the march toward the spot where the dance was about to be held, that company came immediately after the Flat Pipe, according to The Boy, and during the Dance the band chiefs and Pipe keepers stepped aside and yielded to the company the authority to run the camp, compel attendance, give orders, and punish disobedience. If during a Sacred Lodge an individual hunted buffalo out of turn, before the communal hunt began, his lodge would be destroyed, his clothes cut up, and so forth. A like punishment might be meted out to any who might refuse to come into camp, at the time the dance was held.[4]

The two Soldier Societies, the Stars and Wolves, and their respective constituent companies were permanent organizations. The specific individuals who vowed or joined in any given Dance

[3] In 1948, The Boy indicated that probably the Crazy, Dog, Kit-fox and Drum Dances would have been vowed in order, that is, that a man would vow a Dog Dance only if he had been previously a Crazy Dancer, and so on. He was none too sure on this point. He was quite emphatic, however, that any man who belonged to either the Stars or Wolf Men could vow the Sacrifice Dance. [R.F.]

[4] For a description of the whole ceremonial organization, so far as it can be reconstructed, see Flannery, 1953, pp. 36-43.

[4] See Flannery, 1953, pp. 43-44.

7: Flannery E-5 (1940, 1945) 1947
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796 178 533 [625 681] were supposed to come prepared with pipe, tobacco, and matches in anticipation of this song. If, for some reason, one of the four was unable to furnish at least a pipeful of mixture, and could not borrow one, he was immediately arrested by the owners of the whips and punished by the singers who might tear his shirt at the neck so everyone could see it, or, perhaps, pour over him a good cupful of broth made from dog flesh. This broth has a strong and lasting odor. The female officers were likewise expected to give the women singers a smoke. The smoking song marked an intermission. No one danced to this song and all sat around smoking and taking it easy.

796 178 If things got too dull, however, one of the owners of the whips might get up, call the announcer, and say: "Tell my friends that I am going to whip them if they don't dance. I will have the right to whip them because I am going to pay for it," and he would present a bridle, or perhaps five dollars, or something of that order of magnitude, to anyone he wished. It was understood, then, that the next time the singing started this man might hit any person,—even one of the "chiefs,"—who failed to dance.

Another feature reminiscent of the original Grass dance but showing some slight change, was the provision that anyone who wished might have it announced that he was going to "lock the door," which meant that nobody could go home until the dance was over. For doing this however he had to provide all the necessary food for another Grass dance to be held on the night immediately following. It was up to the owners of the whips to enforce the regulation by taking something valuable, say a hat [689] or a blanket, from anyone who left the dance and the article was forfeit if he failed to return.

796 178 626 Based on the same concept, the practice grew up of forcing attendance in the following way. Once in a while the owners of the whips might order their assistants to go from door to door in the whole community and take something belonging to each householder, say a bridle, or a valuable belt, or a gun, and bring it to the dancing-place. If the owner of the object were not at the dance, his property was returned to him only if he promised